

amph.
Compiphilol.



HAND-BOOK
OF
WORLD-ENGLISH

Bell a. m.

3 1761 096219308





Digitized by the Internet Archive
in 2014

<https://archive.org/details/handbookofworld00bell>

Just Published. Price, Twenty-five Cents (One Shilling).

HAND-BOOK OF WORLD-ENGLISH.

THIS WORK IS SPECIALLY ADAPTED FOR TEACHING

ARTICULATION
IN SCHOOLS FOR THE DEAF.

FOR FOREIGNERS

WILL ACQUIRE, BY MEANS OF THIS HAND-BOOK, A
PERFECT PRONUNCIATION OF ENGLISH.

FOR PRIMARY SCHOOL PUPILS AND ILLITERATE ADULTS
WORLD-ENGLISH IS A ROYAL ROAD TO READING.

TO TEACHERS OF ENGLISH AND MODERN LANGUAGES

THIS HAND-BOOK WILL BE OF PRIMARY IMPORTANCE AS A PHONETIC DIRECTORY.

DEFECTS OF SPEECH

WILL BE READILY CORRECTED BY MEANS OF THE ARTICULATIVE DIRECTIONS
IN THIS HAND-BOOK.

FOR DIFFUSION OF ENGLISH THROUGHOUT THE WORLD

AS

THE UNIVERSAL LANGUAGE

THIS "HAND-BOOK OF WORLD-ENGLISH" IS THE COMPLETE,
SIMPLE, AND EFFICIENT MEDIUM.

NEW YORK:
N. D. C. HODGES,
47, LAFAYETTE PLACE.

LONDON:
TRÜBNER & CO.
57 AND 59, LUDGATE HILL.

H A N D - B O O K
O F
W O R L D - E N G L I S H .

B Y
ALEXANDER MELVILLE BELL,
A U T H O R O F " V I S I B L E S P E E C H , " &c., &c.

N E W Y O R K :
N. D. C. HODGES,
47, LAFAYETTE PLACE.
LONDON:
TRÜBNER & CO.
57 AND 59, LUDGATE HILL.

Copyright, 1888,
by
ALEXANDER MELVILLE BELL.

CONTENTS.

	PAR.	PAGE.
PREFACE,		5
I. Sounds of å, ö, ï, ü, Exercise on do.,	1, 2, 3, 4 5	8
II. Sounds of m, b, p, . . . Exercise on do.,	6, 7, 8 9	8
III. Sounds of ē, ā, l, . . . Exercise on do.,	10, 11, 12 13	9
IV. Sounds of r, Ȑ, ä, . . . Exercise on do.,	14, 15, 16 17	10
V. Sounds of n, d, t, . . . Exercise on do.,	18, 19, 20 21	10
VI. Sounds of ȝ, g, k, . . . Exercise on do.,	22, 23, 24 25	11
VII. Sounds of h, s, z, . . . Exercise on do.,	26, 27, 28 29	12
VIII. Sounds of f, v, w, Ȑ, . . Exercise on do.,	30, 31, 32, 33 34	13
IX. Sounds of ȝ, ȝ, t, ȝ, . . Exercise on do.,	35, 36, 37, 38 39	14
X. Sounds of l, y, Ȑ, . . . Exercise on do.,	40, 41, 42 43	15
XI. Sounds of ȝ, j, . . . Exercise on do.,	44, 45 46	16
XII. Sounds of å, é, ö, ü, . . Exercise on do.,	47, 48, 49, 50 51	17
XIII. Sounds of a, e, i, o, u, . . Exercise on do., Unaccented a Alternative form for é	52 53 54, 55 56	18 19 19

READINGS IN WORLD-ENGLISH.

I. Active Goodness,	20
II. Advice,	20
III. Articulation,	20

	PAGE.
IV. Charity,	20
V. Defence of Frugality,	21
VI. Education,	21
VII. Faith and Works,	22
VIII. Formation of Character,	22
IX. Fortunate Disappointments,	22
X. Gentleness,	23
XI. Habitual Associations,	23
XII. Happiness Predominant,	24
XIII. Honouring Parents,	24
XIV. How to Prosper,	24
XV. Inconsistent Behaviour,	25
XVI. Influence of Associates,	25
XVII. Knowledge and Feeling,	25
XVIII. Life Checkered,	25
XIX. Light and Shade,	25
XX. Mutual Help,	26
XXI. Pauses,	26
XXII. Procrastination,	26
XXIII. Promptitude,	27
XXIV. Quarrel,	27
XXV. Reading,	27
XXVI. Revenge,	28
XXVII. Satisfactory Remembrances,	29
XXVIII. Self Reproach,	29
XXIX. Social Interests,	29
XXX. The Tones of Speech,	30
XXXI. True Honour,	31
XXXII. The Scale of Being,	32
XXXIII. Valuation,	33
XXXIV. Work,	33

OBSERVATIONS.

I. World-English,	34
II. Standard Pronunciation,	35
III. Children's Books in World-English,	35
REFERENCE TABLE OF THE WORLD-ENGLISH ALPHABET,	36

P R E F A C E.

The plan of this little book is altogether new. Letters and sounds are so associated, in all the exercises, that from the mere knowledge of letters a learner cannot fail to pronounce words with certainty. English Reading will thus be easily acquired, whether by natives or foreigners, children or adults.

The general resemblance of World-English to Literary English is such that any reader of the latter deciphers the former at sight, or, at most, after a few minutes' study of the new letters. A like result may be anticipated for those who shall learn to read from World-English. They will transfer their power of reading to the literary form of the language, almost without effort. The orthographic aspect of words will, besides, be so fixed in the eye, by contrast, that spelling will be remembered as—what it really is—a pictorial association with words.

No special training is required to qualify teachers for using this book. The subject can even be successfully introduced in the kindergarten and the nursery. This phonetic mode of initiation in reading cannot be too strongly urged on the attention of School Boards on both sides of the Atlantic.

The ordinary orthography of each word is interlined with the World-English version throughout the Exercises and Readings.

H A N D - B O O K
OF
W O R L D - E N G L I S H .

SECTION I.

1. Open the mouth wide, with the tongue flat and the lips drawn back, and you will sound the first letter. You will notice that there is a sort of wedge above the letter—to remind you to keep the mouth open.

â

ah

2. Open the mouth wide again, but this time with the lips advanced and rounded in shape, and you will pronounce the next letter. The letter is round in form, and has a wedge above it—to remind you of both of the above directions.

ô

awe

3. The next letter is also round, but it carries no wedge, because the lips are more contracted in forming the sound. The line above the letter shows that the sound is long.

ô

oh

4. For the next letter the lips are so close as to leave only a narrow opening between them. The line above the letter shows that the sound is long. The lips should not be pursed or pouted in forming either ô, ò, or ù. The necessary difference of aperture does not require any such deforming accompaniment.

û

oo

5. Exercise on the foregoing four letters :

â ô ò ù	ô ù â ò	ò â ù ô	ù â ò ô
ah awe oh oo	awe oo ah oh	oh ah oo awe	oo ah oh awe
â ò ô ù	ô â ò ù	ò ù â ô	ù ô â ò
â ù ò ô	ô ò ù â	ò ô â ù	ù ò ô â

SECTION II.

6. In pronouncing the next letter the lips are entirely closed, and the sound of the voice passes through the nose.

m

(ai)m

7. The next letter requires the lips to be in the same shut position as for m. No sound passes through the nose, but an abrupt murmur is made in the throat while the lips are closed. The subsequent separation of the lips produces a gentle puff.

b

(eb)b

8. For the next letter the lips are silently closed. The letter has no sound except a gentle puff when the lips are separated.

p

(u)p

9. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as : a “ bō ” and arrow ; a “ pâm ” tree ; &c.]

mâ,	pâ,	mô,	mō,	bô,	pû !
ma,	pa,	maw,	mow,	bow—beau,	pooh !
pâm,	bâm,	bûm,	môp,	pôp.	
palm,	balm,	boom,	mope,	pope.	

SECTION III.

10. The next letter makes no use of the lips. The middle of the tongue is arched, while the voice passes through the narrow channel between the tongue and the front of the palate. The line over the letter shows that the sound is long.

é

(m)e

11. The next letter also requires the middle of the tongue to be raised, but in a less degree, and farther back than for é. The

front cavity of the mouth is therefore larger, and the sound is broader.

ā

(d)ay

12. The next letter requires the tongue to change its shape during the utterance of the sound. The tongue is at first in a low flat position—nearly the same as for ā—and it rises to a high arched position—nearly the same as for ē—at the close of the sound.

1

I

13. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a playful “āp,” a busy “bē,” &c.]

mā,	pā,	bā,	mē,	bē,	pē,	m ₁ ,	b ₁ ,	p ₁ ,	ām,	āp,
may,	pay,	bay,	me,	be-bee,	pea,	my,	by-buy,	pie,	aim,	ape,
bēm,	bāb,	I mā,	I pā,	I b ₁ ,	I mōp,	m ₁ āp,	m ₁ p ₁ ,			
beam,	babe,	I may,	I pay,	I buy,	I mope,	my ape,	my pie,			
m ₁ mā,	m ₁ pā,	pā mē,	I pā pā,	mā mā b ₁ ,		ō m ₁ !				
my ma,	my pa,	pay me,	I pay pa,	ma may buy,		o my !				
I ō pā,	ā mē !	pā mā pā,	m ₁ mā mā pā mē,	b ₁ b ₁ !						
I owe pa,	ah me !	pa may pay,	my ma may pay me,	bye bye !						

SECTION IV.

14. For the next letter the point of the tongue is raised towards the upper gum, without touching it, but so close to it that the tongue vibrates as the voice passes between its tip and the gum. This sound is not heard before any consonant, but only before a vowel.

r

r(ay)

15. The next letter represents a soft semi-vowel sound of r, without any vibration of the tongue. This is the sound of r before a consonant, or at the end of a word.

r

(a)r(m), (ai)r

[Note that the vibrated r is heard at the end of a word when the next word begins with a vowel, or with r; as in: “for ever,” “her own,” “pair off,” “more rapid,” &c.]

16. In pronouncing the next letter—distinguished by two dots over it—the front cavity of the mouth is larger than for ä. The sound is therefore broader. German ä has the same quality as this vowel.

ä

a(ir)

17. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a strong “rōp,” a black “bäi,” &c.]

rō, rō, rū, rūm, rōb, rōp, rēp, rjp, âi, māi, bāi,
raw, roe—row, rue, room, robe, rope, reap, ripe, are, mar, bar,
ēi, ērāk, mēi, bēi, pēi, l̄i, ml̄i, äi, māi, bāi,
ear, earache, mere, beer—bier, peer—pier, ire, mire, air, mare, bare—bear,
päi, räi, rēi, brūm, brā, brjb, prjm, präi,
pare—pair—pear, rare, rear, broom, bray, bribe, prime, prayer,

SECTION V.

18. For the next letter the edge of the tongue is applied closely to the upper gum, so as to stop the breath, while the voice is sounded through the nose.

n

(ow)n

19. The next letter requires the tongue to be in the same position as for n. No sound passes through the nose, but an abrupt murmur is made in the throat while the tongue is on the gum. A gentle puff is heard on the separation of the organs.

d

(ai)d

20. For the next letter the tongue is silently placed in the same position as for n and d. The letter has no sound except a gentle puff on the separation of the tongue from the gum.

t

(ea)t

21. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: “rōt” iron, a “tē”—party, a “būt”—maker, &c.]

nō, nō, nē, nl̄, nā, dō, dō, dū, dā, d̄l̄,
gnaw, no—know, knee, nigh, nay—neigh, daw, doe—dough, do, day, die—dye,
tō, tū, tē, tl̄, pōn, bōt, bōt, būt, mōt, mūt,
toe—tow, too—two, tea, tie, pawn, bought, boat, boot, mote, moot,

rôt,	rôt,	rût,	rôd,	rûd,	näi,	nëi,	däi,	dëi,
wrought, rote—wrote,	root,	road,	rude—rood,	ne'er,	near,	dare,	dear—deer,	
dïi,	täi,	tëi,	tïi,	tâi,	pâit,	dâit.		

dire, tare—tear, tear, tire, tar, part, dart.

SECTION VI.

22. The sound of the next letter is formed by closing the back of the tongue on the back-palate, so as to stop the breath, while the voice passes through the nose.

ŋ

(si)ng

23. The tongue takes the same position for the next letter as for ŋ. No sound passes through the nose, but an abrupt murmur is made in the throat while the tongue is on the palate. A gentle puff is heard on the separation of the organs.

g

(do)g

24. For the next letter the tongue is silently placed in the same position as for ŋ and g. The letter has no sound except a gentle puff on the separation of the organs.

k

(see)k

25. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as : a “kâm” day, a good “gäm,” a long “tôk,” &c.]

gâid,	gîd,	gôd,	gât,	gäm,	grëd,	grët,	grün,	grât,
guard,	guide,	goad,	gate,	game,	greed,	greet,	green,	grate—great,
grâ,	grön,	krâg,	rôg,	brôg,	kâid,	kâit,	kôl,	kôld,
grey,	groan—grown,	craig,	rogue,	brogue,	card,	cart,	call,	called,
kôt,	kjnd,	kjt,	kôk,	kân,	käi,	kâip,	kâm,	këp,
caught,	kind,	kite,	coke,	cane,	care,	carp,	calm,	këen,
köt,	kôm,	kôd,	kôn,	krëd,	krô,	krü,	krj,	krüp,
coat,	comb,	code,	cone,	creed,	crow,	crew,	cry,	croup,
krûd,	mâk,	bâk,	tâk,	ëk,	krëk,	bëk,	mëk,	ök,
crude,	make,	bake,	take,	eke,	creek,	beak,	meek,	oak,
brôk,	tôk,	bôk,	dâik,	pâik,	bâik,	mâik,	brâk.	croak,
broke,	talk,	balk,	dark,	park,	bark,	mark,		brake—break.

SECTION VII.

26. The next letter represents the sound of a gentle breathing. It is heard only before a vowel.

h

h(e)

27. For the next letter the breath is softly hissed out between the surface of the raised point of the tongue and the upper gum.

s

(ga)s

28. The next letter requires the tongue to be placed in exactly the same position as for s, but—instead of mere breath—a stream of voice passes over the tongue, with a buzzing effect.

z

(buz)z

29. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a “strô” hat, a proud “böst,” a rich “prjz.”]

hâ, hâit, hâik, hâip, hâid, hâim, hôk, hō!
ha! hart-heart, hark, harp, hard, harm, hawk, ho!-hoe
höp, hōm, hüp, hū, hüm, hē, hép, hēi, hā, hât,
hope, home, hoop—whoop, who, whom, he, heap, hear, hay, hate,
häi, h̄i, h̄ind, bêh̄lnd, h̄i, h̄d, h̄t, sô, sō,
hair-hare, hie-high, bind, behind, hire, hide, height, saw, so-sow-sew
sün, sup, sōp, sē sēm, sā, sām, pōst, bōst,
soon, soup, soap, see-sea, seem-seam, say, same, post, boast,
mōst, gōst, n̄js, r̄js, sp̄js, pr̄js, pēis, sk̄l, skōp, skrēm,
most, ghost, nice, rice, spice, price, pierce, sky, scope, scream,
strēm, stäi, strū, strän, strô, str̄d, snō, snjp,
stream, stare-stair, strew, strain, straw, stride, snow, snipe,
spēk, späi, spās; éz, l̄z, òz, úz, hâz, hûz, äiiz,
speak, spare, space; ease, eyes, owes, ooze, haze, whose, airs-heirs,
härz, stâiz, âmz, kôz, békôlz, gâz, glz, sjz, t̄z,
hares-hairs, stars, alms, cause, because, gaze, guise, size, ties,
djz, bjz, pjz, prjz, r̄jz, kr̄jz, brēz, bēz,
dyes-dies, buys, pies, pries-prize, rise, cries, breeze, bees,
pēiz, pâiz.
peers-piers, pares-pairs-pears.

SECTION VIII.

30. The sound of the next letter is formed by raising the centre of the lower lip against the edge of the upper teeth and emitting breath through the chinks between the lip and the teeth.

f

(loa)f

31. The next letter requires exactly the same position of the lip as for f, but with emission of voice instead of mere breath.

v

(sa)v(e)

32. In pronouncing the next letter the lips are approximated, as in forming the vowel *ū*. The difference between *ū* and *w* is that the lips gently *compress* the aperture of *ū* to form *w*.

w

w(e)

33. The next letter represents the same position and action of the lips as for *w*, but with emission of breath instead of voice. The sound of this letter has been erroneously supposed to be a compound of *h* and *w*.

w

wh(y)

34. Exercise on the foregoing four letters. [Introduce the words in phrases or sentences, such as: a new "fāz," a sad "nāv," much in "vōg," &c.]

fō,	fō,	fōn,	fān,	fāt,	fād,	fāi,	fās,	fāz,
faugh,	foe,	fawn,	fane—fain—feign,	fate,	fade,	fare—fair,	face,	phase,
fēt,	fēd,	fēi,	fēst,	nīf,	rīf,	fīf,	fīn,	dēfīn,
feet—feat,	feed—fee'd,	fear,	feast,	kuife,	rife,	fife,	fine,	define,
fāi,	fāim,	vān,	vīn,	vōg,	dēvīz,	kāv,	krāv,	
far,	farm,	vane—vain—vein,	vine,	vogue,	devise,	cave,	crave,	
gāv,	grāv,	nāv,	sāv,	pāv,	brāv,	rīv,	fīv,	kōv,
gave,	grave,	knave—nave,	save,	pave,	brave,	rive,	five,	cove,
grōv,	rōv,	stōv,	grūv,	mūv;	wōr,	wōk,	wā,	wēk,
grove,	rove,	stove,	groove,	move;	war,	walk,	way,	week—weak,
wīd,	wīn,	wīz,	wīp,	wīf,	wīvz,	wōk,	wōz,	wōv,
wide,	wine,	wise,	wipe,	wife,	wives,	woke,	woes,	wove,
wūd,	wūf;	wyēz,	wyēt,	wyäi,	wyit,	wyln,		
wooed,	woof;	wheeze,	wheat,	where,	white,	whine,		

SECTION IX.

35. The next letter represents a hissing sound formed farther back in the mouth and consequently with larger breath-aperture than for *s*. The hiss is modified by the raised middle, as well as the forepart, of the tongue. The sound is expressive of hushing.

§

(hu)sh!

36. The next letter represents the same position of the tongue as for *§*, but with voice instead of mere breath passing over the tongue.

z

(rou)ge

37. The next letter denotes a lisping sound formed by the tip of the tongue lightly touching the inner edges of the front teeth, while the breath escapes through the chinks between the tongue and the teeth.

t̪

th(in)

38. The same position of the tongue as for t̪ yields the sound of the next letter when a stream of voice, instead of mere breath, passes between the tongue and the teeth. This sound bears the same relation to t̪ that d does to t.

d̪

th(en)

39. Exercise on the foregoing four letters. Introduce the words in phrases or sentences, such as: an old "sāz," a bad "tūt̪," a sharp "s̪l̪," &c.

s̪ō,	sāz,	s̪ē,	s̪l̪,	s̪ō,	s̪ū,	s̪ārk,	s̪ār̪,	s̪āk,	s̪ēt̪,
pshaw,	chaise,	she,	shy,	show—shew,	shoe,	shark,	share,	shake,	sheet,
s̪ūt̪,	s̪ād̪,	s̪l̪n,	s̪rū,	s̪r̪v,	s̪āp̪,	s̪ārp̪,	s̪ām,	s̪āv;	rūz,
shoot,	shade,	shine,	shrew,	sbrive,	shape,	sharp,	shame,	shave;	rouge,
t̪ān,	t̪rōn,	t̪ēf̪,	t̪ēvz,	t̪r̪v,	skāt̪,	t̪ēt̪,	tūt̪,	rāt̪,	wraith,
thane,	throne—thrown,	thief,	thieves,	thrive,	skaith,	teeth,	tooth,	rāt̪,	
rēt̪,	rūt̪,	sūt̪,	s̪ēt̪,	bōt̪,	fāt̪;	d̪ē,	dā,	d̪l̪,	d̪ln,
wreath,	ruth,	sooth,	sheath,	both,	faith;	thee,	they,	thy,	thine,
d̪ōz,	d̪ār̪,	d̪ā'v,	t̪ēd̪,	t̪ēd̪,	s̪ēd̪,	s̪l̪,	s̪ūd̪,	bād̪,	bathe,
those,	there—their,	they've,	teethe,	tithe,	seethe,	scythe,	soothe,		
rēd̪z. wreaths.									

SECTION X.

40. In pronouncing the next letter the point of the tongue is placed on the upper gum, and the voice flows, with a pure vowel-like quality, over the sides of the tongue.

l̪

(ee)l̪

41. For the next letter the tongue takes the same high arched position as for ē. The difference between ē and y is that the tongue gently *compresses* the aperture of ē to form y.

y

y(ou)

42. The next letter represents the same position and action of the tongue as for y, but with emission of breath instead of voice.

This consonant is used only before the vowel ū. German ch in ich has the sound of this letter.

q

h(ue)

43. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a loud "kôl," a wooded "nôl," a "qûn" log, &c.]

lô,	lô,	lê,	lâ,	lî,	lû,	lâk,	lêk,	lîk,	lêg,	lât,
law,	lo-low,	lea,	lay,	lie,	loo,	lake,	leek-leak,	like,	league,	late,
lît,	lâd,	lêd,	lôd,	lân,	lên,	lîn,	lôn,	lêl,		
light,	lade-laid,	lead,	load,	lane-lain,	lean,	line,	lone-loan,	leal,		
läi,	lîi,	lûz,	lês,	lôt,	lâd,	lîd,	lôd,	lêp,	lûp,	lâm,
lair,	lyre,	lose,	leash,	loath,	lathe,	lithe,	loathe,	leap,	loop,	lame,
lîm,	lôm,	lûm,	lêf,	lîf,	lôf,	lêv,	lâs,	lês,	lûs,	lâik,
lime,	loam,	loom,	leaf,	life,	loaf,	leave,	lace,	lease,	loose,	lark,
lâid,	lâf;	ôl,	kôl,	gôl,	âl,	êl,	îl,	kêl,	kôld,	kûl,
lard,	laugh;	all,	call,	gall,	ale-ail,	eel,	isle,	keel,	cold,	cool,
gâl,	gîl,	gôld,	yêld,	tâl,	tîl,	tôld,	tûl,	dâl,	dêl,	
gale,	guile,	gold,	yield,	tale-tail,	tile,	told,	tool,	dale,	deal,	
nêl,	nôl,	râl,	rêl,	rôl,	rûl,	sâl,	sêl,	sôl,	snâl,	
kneel,	knoll,	rail,	reel,	roll,	rule,	sale-sail,	seal,	sole-soul,	snail,	
snâil,	zêl,	sôl,	sôl,	pêl,	pîl,	pôl,	pûl,	bâl,		
snarl,	zeal,	shoal,	shawl,	peal-peel,	pîl,	pole-poll,	pool,	bale-bail,		
bôl,	mâl,	mêl,	mîl,	môl,	fâl,	fêl,	fîl,	fûl,		
bowl,	male-mail,	meal,	mîle,	mole,	fail,	feel,	file,	foal,		
vâl,	vêl,	vîl,	wâl,	wîl;	wâl,	wêl,	wîl;	yôn,	yôl,	
vale-veal,	veal,	vile,	wail,	wile;	whale,	wheel,	while;	yawn,	yawl,	
yâin,	yâid,	yê,	yêld,	yêi,	yôk,	yû,	yût,	yûz,		
yarn,	yard,	ye,	yield,	year,	yoke-yolk,	you,	youth,	use,		
rêbyûlk,	fyûg,	rêpyûlt,	nyû,	dyû,	kyû,	rênyûl,	syû,			
rebuke,	fugue,	repute,	new,	due-dew,	cue,	renew,	sue,			
tyûz,	fyû,	myû,	myût,	rêfyûlt,	dêpyûlt,	fyûd,	tyûn,			
thews,	few,	mew,	mute,	refute,	depute,	feud,	tune,			
		qû,	qûd,	qûn,	qûz.					
		hue-hew,	hewed,	hewn,	hues-hews.					

SECTION XI.

44. The next letter requires the tongue to change its position during the utterance of the sound. From the commencing shut position of t, it opens a passage for the breath through the "hushing" position of s. The letter is therefore equivalent to ts.

q

(ea)ch

45. The action of the tongue for the next letter is in all respects the same as for *ç*, but it is accompanied by the sound of the voice, instead of mere breath. The letter is therefore equivalent to *dz*.

j

j(ay)

46. Exercise on the foregoing two letters. [Introduce the words in phrases or sentences, such as: a piece of “*çēz*,” a fine “*brōç*,” a good “*jōk*,” &c.]

âic,	éç,	kōç,	tēç,	pēç,	prēç,	pōç,	bēç,	blēç,
arch,	each,	coach,	teach,	peach,	preach,	poach,	beech—beach,	bleach,
brōç,	lāic,	mâic,	stāic,	çāit,	çāid,	çāim,	çāij,	charge,
broach—brooch,	larch,	march,	starch,	chart,	charred,	charm,		
çān,	çāi,	çās,	çāf,	çēk,	çēt,	çēz,	çēp,	çēf,
chain,	chair,	chase,	chafe,	cheek,	cheat,	cheer,	cheese,	chief,
çid,	çim,	çin,	çok,	çū,	çuz,	çud;	āj,	kāj,
chide,	chine,	chine,	choke,	chew,	chews—choose,	chewed;	age,	cage,
gāj,	stāj,	rāj,	sāj,	çānj,	pāj,	wāj,	lēj,	sej,
gauge,	stage,	rage,	sage,	change,	page,	wage,	liege,	siege,
jō,	jāi,	jēi,	jād,	jān,	jāl,	jib,	jivz;	jōk,
jaw,	jar,	jeer,	jade,	jean—jane,	jail,	gibe,	gyves;	jōlt,
								jōl,
				jū,	jūt,	jūn,	jūs,	jūz.
				jew,	jute,	june,	juice,	jews.

SECTION XII.

47. The dotted letter *å* denotes a quality of sound resembling *â*, but not so long or so definite in formation.

å

a(sk)

48. The dotted *é* denotes the sound of *e* and *i*, in her, sir, term, firm. This vowel is always associated with the soft sound of *r* (ü). The letter *ı* itself has the quality of *éı* at the end of a word; as in war (*wôı*), far (*fâı*), near (*nêı*).

é

err

49. The dotted *ö* denotes a quality of sound resembling *ō*, but not so long or so definite in formation. This vowel is heard instead of *ō* before *r* (ü); as in more (*möı*), four (*föı*); and also in unaccented syllables, as in obey (*óbäı*), halo (*hälö*).

ö

ore

50. The dotted ü denotes a quality of sound resembling û, but not so long or so definite in formation. This vowel occurs instead of û before r (ü), as in poor (pûr), sure (sûr); and also when the vowel is short, as in put (püt), pull (pûl). The difference between û and ü, in quality as well as in length, will be perceived by pronouncing in contrast the words food and good (fûd, gûd); boot and foot (bût, fût); pool and poor (pûl, pûr).

ü poor, pull

51. Exercise on the foregoing four letters.

ásk,	kásk,	tásk,	lást,	mást,	pást,	fást,	vást,	pás,
ask,	cask,	task,	last,	mast,	past,	fast,	vast,	pass,
lát,	pát,	bát,	ládz,	pádz,	bádz;	é1,	hé1,	sé1,
lath,	path,	bath,	laths,	paths,	baths;	err,	her,	sir,
fé1,	déit,	fléit,	séit,	skéit,	péit,	véityú,	géid,	héid,
fir,	dirt,	fleit,	shirt,	skirt,	pert,	virtue,	gird,	herd,
stéid,	téid,	béid,	déik,	séik,	jéik,	méik,	léin,	yéin,
stirred,	third,	bird,	dirk,	shirk,	jerk,	mirk,	learn,	yearn,
géil,	péil,	wéil,	wéi,	héis,	téis,	véis,	féiz,	géit,
girl,	pearl,	whirl,	whir,	hearse,	terse,	verse,	firs,	girth,
éit,	déit,	béit,	méit,	séic,	péic,	béic,	sméic,	smirch,
earth,	dearth,	birth—berth,	mirth,	search,	perch,	birch,		
séij,	céipr,	kéib,	héib,	véib,	jéim,	spéim,	féim,	firm,
serge,	chirp,	kerb,	herb,	verb,	germ,	sperm,		
skwéim,	néiv,	séiv;	ó1,	kó1,	gó1,	tó1,	dó1,	door,
squirm,	nerve,	serve;	oar—o'er—ore,	core—corps,	gore,	tore,		
ló1,	ró1,	só1,	só1,	có1,	pó1,	bó1,	mó1,	fó1,
lore,	roar,	soar—sore,	shore,	chore,	pore—pour,	bore—boar,	more,	fore—four,
wó1,	skó1,	stó1,	snó1,	swó1,	pó1k,	pó1t,	kó1t,	gó1d,
wore,	score,	store,	snore,	swore,	pork,	port,	court,	gored—gourd,
tóid,	róid,	sóid,	bóid,	fóid,	tóin,	bóin,	móin,	
toward,	roared,	soared—sword,	bored—board,	ford,	torn,	borne—bourn,	mourn,	
wóin,	kóis,	hóis,	sóis,	fóis,	dóiz,	róiz,	sóiz,	
worn,	coarse—course,	hoarse,	source,	force,	doors,	roars,	soars—sores,	
sóiz,	cóiz,	póiz,	bóiz,		ól-fóiz,	fóit,	póic,	porch,
shores,	chores,	pores—pours,	bores—boars,		all-fours,	fourth,		
fóij;	kyú1,	yú1,	tú1,	lú1 (or) lyú1,	pú1,		pyú1,	
forge;	cure,	your—ewer,	tour,	lure,		poor,	pure,	
bú1,	kyúid,	búis,	kyúiz,	túiz,	búiz,	múiz,	ázú1,	azure,
boor,	cured,	bourse,	cures,	tours,	boors,	moors,		
lézú1,	sézú1;	hük,	kük,	tük,	nük,	lük,	rük,	sük,
leisure,	seizure;	hook,	cook,	took,	nook,	look,	rook,	shook,
bük,	pút,	fút,	kúd,	gúd,	húd,	stúd,	wúd,	fül,
book,	put,	foot,	could,	good,	hood,	stood,	wood—would,	full,

wúl, pús, búçer; áút, áúr, áúl, áúns, háú, náú,
 wool, puss, butcher; out, our, owl, ounce, how, now,
 vág, máút, sáút, máúdz, páudér.
 vow, mouth, south, mouths, powder.

SECTION XIII.

52. The plain letters—a, e, i, o, u—have the same sounds in World-English as, in their most usual pronunciation, in Literary English ; thus :

a, as in	at, ad, an, az, am,
	at, add, an, as, am,
e, “	eg, el, eg, ej,
	egg, ell, etch, edge,
i, “	it, in, il, iz, if,
	it, in, ill, is, if,
o, “	od, on, oí, of, ov,
	odd, on, or, off, of,
u, “	up, us.
	up, us.

53. Exercise on the foregoing five letters :

am, an, aš, at, az, akt, apt, adz, album, arid, aks,
 am, an, ash, at, as, act, apt, adze, album, arid, axe,
 aksis, balkóni, band, kavalri, flag, galaksi, galéri,
 axis, balcony, band, cavalry, flag, galaxy, gallery,
 hara^lg, pajent, pašun, patent, plad, raléri, statyú,
 harangue, pageant, passion, patent, plaid, raillery, statue,
 valyú, waft, waks ; eni, efe^lkt, ekse^lntrik, ekse^lpt,
 value, waft, wax; any, effect, eccentric, except,
 egze^lkyútoí, esens, frend, ges, hed, hel^lt, hefèr, jelus,
 executor, essence, friend, guess, head, health, heifer, jealous,
 lejend, men, meni, lepáíd, pležúr, rejiment, sed, sez,
 légend, men, many, leopard, pleasure, regiment, said, says,
 welt_l, zenít ; if, il, in, iz, it, ic, ingland, abi's, bizi,
 wealth, zenith ; if, ill, in, is, it, itch, England, abyss, busy,
 bild, biznes, kotij, fořit, giv, gilt, him, finger_l,
 build, business, cottage, forfeit, give, guilt-gilt, hymn-him, finger,
 siŋer, munki, marij, minityúr, orinj, plági, sérvil,
 singer, monkey, marriage, miniature, orange, plague, servile,
 sérvis, siv, spirit, valiz, vestij, wimen, vinyárd ; od,
 service, sieve, spirit, vallies, vestige, women, vineyard ; odd,
 of, oks, on, ov, ofn, bond, kof, kolifláúr, ekstro^lídinári,
 off, ox, on, of, often, bond, cough, cauliflower, extraordinary,
 forin, grot, hok, lodnum, lorel, nolij, oliv, ordér,
 foreign, groat, hough, laudanum, laurel, knowledge, olive, order,

promt, provost, kwodrant, kwolif, kworel, kwoſ, swon,
 prompt, provost, quadrant, qualify, quarrel, quash, swan,
 skwodrun, sovérin, won, wont, woſ, wosp, woz, woq;
 squadron, sovereign, wan, want, wash, wasp, was, watch;
 up, us, ugli, ugkl, blud, buró, brudé, dyūbius,
 up, us, ugly, uncle, blood, borough—burrow, brother, dubious,
 dun, dujun, gorjus, jēnus, jēnius, jelus, kupl, kurnel,
 done—dun, dudgeon, gorgeous, genus, genius, jealous, couple, colonel,
 kōſus, luſus, luksyúri, luv, nun, kwestyun, sutl,
 cautious, luscious, luxury, love, none—nun, question, subtle,
 tūrō, tuf, wun, wuri, wuik, wuid, wuild, wuim,
 thorough, tough, one—won, worry, work, word, world, worm,
 wuſs, wuſt, yup.
 worse, worth, young.

54. Unaccented a—including the article a—has an “obscure,” indefinite quality, which the student will give with native effect if he pronounce the letter with merely a “careless approximation” to its ordinary sound.

55. Examples of unaccented a :

adreſs,	adopt,	akroſs,	age ¹ n,	ate ¹ nd,	ano ¹ i,	amāl ¹ unt,	
address,	adopt,	across,	again,	attend,	annoy,	amount,	
alo ¹ n,	alo ¹ t,	arj ¹ z,	arāl ¹ und,	asil ¹ st,	asj ¹ d,	aſo ¹ u,	atwo ¹ it,
alone,	allot,	arise,	around,	assist,	aside,	ashore,	athwart,
acēl ¹ v,	ajāl ¹ u,	ape ¹ l,	apāl ¹ it,	abu ¹ v,	amu ¹ g,	afāl ¹ r,	afrāl ¹ d,
achieve,	ajar,	appeal,	apart,	above,	among,	affair,	afraid,
avo ¹ id,	awōl ¹ id,	awj ¹ l,	kare ¹ u,	kanj ¹ n,	kanūl,	kaſe ¹ u,	cashier,
avoid,	award,	awhile,	career,	canine,	canoe,		
kajōl ¹ ,	kaprēſs,	tabūl,	dragūl ¹ n,	lagūl ¹ n,	ragūl,	marēl ¹ n,	
cajole,	caprice,	taboo,	dragoon,	lagoon,	ragout,	marine,	
parāl ¹ d,	pagōl ¹ da,	platūl ¹ n,	babūn,	majo ¹ riti,	fana ¹ tik,		
parade,	pagoda,	platoon,	baboon,	majority,	fanatic,		
falāl ¹ sus,	fasēl ¹ sus,	famili ¹ yáu,	vani ¹ la,	vakyūl ¹ iti,	varj ¹ eti,		
fallacious,	facetious,	familiar,	vanilla,	vacuity,	variety,		

Alternative form for é.

56. The sound of é being of very frequent occurrence, and the writing of dots with the pen inconvenient, an undotted e, *inverted*, (ə) may be used, ad libitum, as an alternative form for é. The dotted letter is employed throughout this book;—but é or ə may be written indifferently for the same sound. Thus :

fēi or fəi, mēi or məi, wēi or wəi.
 fir, myrrh, whir.

READINGS IN WORLD-ENGLISH.

[Accent is always on the first syllable unless otherwise expressed.

The accent-mark is placed after the accented vowel.

Capitals are not used in these illustrations.]

SHORT READINGS FROM OLD AUTHORS.

I. *Active Goodness*.—meni men mistāl'k di luv foı̄ di praktis
Many men mistake the love for the practice
ov vēityū; and āı̄ not sō muç gūd men az mēılı̄ di frendz ov
of virtue; and are not so much good men as merely the friends of
gūdness.
goodness.

II. *Advice*.—ārt dāu pūı̄? sō dı̄lse'l'f aktiv and indu'strius,
Art thou poor? Show thyself active and industrious,
pēsabl and konte'nted. āıt dāu welti? sō dı̄lse'l'f bēne'l'fi-
peaceable and contented. Art thou wealthy? Show thyself benefi-
sent and qaritabl, kondēse'l'ndip and qūmāl'n.
cent and charitable, condescending and humane.

III. *Articulation*.—kore'kt ātikyūlāl'sun iz di mōst impo'l'i-
Correct articulation is the most important
tant ekséisjz ov di vois and ov di organz ov spēç. in just
tant exercise of the voice and of the organs of speech. In just
ātikyūlāl'sun di wuridz āı̄ not tū bē hurid ūvēı̄, noī prēsi'l'pitāted
articulation the words are not to be hurried over, nor precipitated
silabl ūvēı̄ silabl; noī, az it wēı̄, melted tūge'l'der inti a mas ov
syllable over syllable; nor, as it were, melted together into a mass of
konfyūl'zun; dā sūd bē nēdér abri'l'jd noī prōlo'l'nd, noī fōist and
confusion; they should be neither abridged nor prolonged, nor forced and
sot from di māut; dā sūd not bē trāld, noī drōld, noī let tū
shot from the mouth: they should not be trailed, nor drawled, nor let to
slip āut kārlesli, sō az tū drop unfi'ništ: nō, dā āı̄ tū bē dēli'l've-
slip out carelessly, so as to drop unfinished: no, they are to be deliv-
ēid from di māut, az byūtifūl koinz nyūli išud from di mint,
ered from the mouth, as beautiful coins newly issued from the mint,
dēpli and akyürātli impre'l'st, pērfektli finišt, nētli struk b̄i di
deeply and accurately impressed, perfectly finished, neatly struck by the
propér organz, disti'l'ngkt, sârp, in dyū suksesl'sun, and ov dyū wāt.
proper organs, distinct, sharp, in due succession, and of due weight.
—Austin.

IV. *Charity*.—qariti iz di sām wiq bēne'l'vōlens óı̄ luv. it
Charity is the same with benevolence or love. It

iz not propé̄li a singl vēityū; but a dispōzīl sun rēzīl dig in di
 is not properly a single virtue; but a disposition residing in the
 hāit, az a fāūtin wens ôl di vēityūz ov bēnīlgniti, kandūi, for-
 heart, as a fountain whence all the virtues of benignity. candour, for-
 bāranc, jenérōl siti, kompāl sun, and libérāl liti, flō, az sō meni nā-
 bearanc, generosity, compassion, and liberality, flow, as so many na-
 tiv strēmz. from jenéral gūdwil̄l tú ôl, it ekstēlndz its influens
 pātīlkyūlārlí tú dōz wid hūm wē stand in nērest konēlk̄n.
 particularly to those with whom we stand in nearest connection.
 from di kuntri or komyūl niti tú wiç wē bēlōg it dēsēlndz tú di
 From the country or community to which we belong it descends to the
 smôler asosiāl sunz ov nābūihud, rēlāl sunz, and frendz; and
 smaller associations of neighborhood, relations, and friends; and
 spredz itsel̄f övēi di hōl sēikl ov sōsal and dōmēstik l̄f.
 spreads itself over the whole circle of social and domestic life.
 çariti iz di kumfōter ov di afilīkted, di prôtēlktor ov di oprēl st,
 Charity is the comforter of the afflicted, the protector of the oppressed,
 di rekonsjér̄l̄ ov diférensiz, di intér̄sēl̄ soi for ofēlndéir̄. it iz
 the reconciler of differences, the intercessor for offenders. It is
 fâtfulnes in di frend, publik spirit in di majistrât, ekwiti and pâ-
 faithfulness in the friend, public spirit in the magistrate, equity and pa-
 sens in di juj. in pärents it iz kär and atēl̄n̄sun; in cildren it
 tience in the judge. In parents it is care and attention; in children it
 iz revérens and submil̄ sun. in a wurd it iz di sôl ov sôsal
 is reverence and submission. In a word it is the soul of social
 l̄f, di moral sun dat enl̄vnz and çéir̄z di abôl̄dz and di komyūl-
 life, the moral sun that enlivens and cheers the abodes and the commu-
 nitiz ov men.
 nities of men.

—Addison.

V. Defence of Frugality.—an eminent frenç stâtsman An eminent French statesman

ôlwâz rētâlnd at hiz tâbl, in hiz mōst prospérus dâz, di sâm
 always retained at his table, in his most prosperous days, the same
 frûgāl liti tú wiç hē had bin akūl stumd in éli l̄f. hē woz
 frêkwentli rēprôl̄ qt b̄l di kôrtyéir̄ for dis simplisiti; but hē
 frequently reproached by the courtiers for this simplicity; but he
 yûzd tú rēpl̄l tú dem in di wûrdz ov an ânsent filōl sôfer: “if
 used to reply to them in the words of an ancient philosopher: “If
 di gests âi men ov sens, dér iz sufîl̄sent for dem; if dâ âi not,
 the guests are men of sense, there is sufficient for them; if they are not,
 i kan veri wel dispens wid dêr̄ kumpani.”
 i can very well dispense with their company.”

VI. Education.—a qûman sôl, widâl̄ut edyukâl̄ sun, iz l̄k A human soul, without education, is like

mâibl in di kwori; wicq sōz nun ov its inhē^lrent byūtiz until marble in the quarry; which shows none of its inherent beauties until di skil ov di polisēi feçez àut di kuluř, māks di surifis s̄ln, the skill of the polisher fetches out the colours, makes the surface shine, and disku^lvéiž evéri orname^lntal kláud, spot, and vān, dat runz and discovers every ornamental cloud, spot, and vein, that runs trū di bodi ov it. edyukāl sun, áftéi di sām manéi, when it through the body of it. Education, after the same manner, when it wuiks upo^ln a nōbl m̄nd, drôz àut tú vyū evéri lātent vēityū and works upon a noble mind, draws out to view every latent virtue and pérfe^lkṣun, wicq, wiđāl ut suç helps, ái never ābl tú māk d̄er perfection, which, without such helps, are never able to make their apēlrans. aristotl telz us dat a statyu^l l̄z hid in a blok ov appearance. Aristotle tells us that a statue lies hid in a block of māibl, and dat di áit ov di statyuári önli klērz awāl di syúpe^li-marble, and that the art of the statuary only clears away the superfluous mater and rēmūl vz di rubis. di figyür iz in di stōn, fluous matter and removes the rubbish. The figure is in the stone, and di skulptor önli fñdz it. wot skulptyür iz tú a blok ov and the sculptor only finds it. What sculpture is to a block of māibl, edyukāl sun iz tú a qūman sōl. di filo^lsófēi, di sānt, marble, education is to a human soul. The philosopher, the saint, or di hērō, di wjz, di gūd, or di grāt man, veri ofn l̄z hid and or the hero, the wise, the good, or the great man, very often lies hid and konsēld in a pezant; and a propér edyukāl sun mjt hav disconcealed in a peasant; and a proper education might have disintē^lrd and bröt tú l̄t hiz nōbl kwolitiz. interred and brought to light his noble qualities.

—Addison.

VII. *Faith and Works.* — intele^lktyuali wē mā konsē^l v ov Intellectually we may conceive of fāt and wuiks separātli, just az wē rekognjz in a kandl bot l̄t faith and works separately, just as we recognize in a candle both light and hēt; but püt àut di kandl and bot̄ ái gon. sō it iz wiđ and heat; but put out the candle and both are gone. So it is with fāt and wuiks: wun rēmāl nz not wiđāl ut di uđeř. faith and works: one remains not without the other.

—Selden.

VIII. *Formation of Character.* — di akṣunz ov ēç dā ái The actions of each day are wot form di habits; and di tāst and afe^lksunz ái wot influens what form the habits; and the taste and affections are what influence di ópi^lnyunz; bōt kombl^lnd ái wot inse^lnsibli form di karakter. the opinions; both combined are what insensibly form the character.

IX. *Fortunate Disappointments.* — háu meni hav had rēzn How many have had reason tú bē tankful for bēing disappointed in dēs^lnz wicq dā éineſtli to be thankful for being disappointed in designs which they earnestly

puiṣyū¹d, but wiç, if sukse^lsfuli ako^lmplist, dā hav áftewoirdz pursued but which, if successfully accomplished, they have afterwards sēn wūd hav okā^lzund dār rūin! seen would have occasioned their ruin!

X. Gentleness.—trū jentlnes iz fāünded on a sens ov wot wē True gentleness is founded on a sense of what we ō tu di komun nātyür ov wiç wē ôl sāi. it arj^lzez from owe to the common nature of which we all share. It arises from rēfle^lkşun on àur òn fālinz and wonts; and from just vyūz ov reflection on our own failings and wants; and from just views of di kondil^lsun and di dyūti ov man. it iz nātiv fēliq hītnd the condition and the duty of man. It is native feeling heightened and imprū^lvd b̄l prinsipl; wiç fēlz for evéri t̄q dat iz qūman; and improved by principle; which feels for every thing that is human; and iz bakwoird and slō tu infli^lkt di lēst wūnd. it iz afabl and is backward and slow to inflict the least wound. It is affable in adre^ls, and mild in dēmē^lnur; evér redi tu óblj^l, and wilin in address, and mild in demeanour; ever ready to oblige, and willing tu bē óblj^ljd; brēq̄ig habi^ltyúal k̄lndnes tōrdz frendz, kūtisi tu to be obliged; breathing habitual kindness towards friends, courtesy to strānjēiz, and long-suférin tu enimiz. it eksérsizzez ôtō^lriti wid strangers, and long-suffering to enemies. It exercises authority with moderā^lsun; admil^lnistēiz rēprū^lf wid tendēunes; konfē^ltz favūrz moderation; administers reproof with tenderness; confers favours wid ēz and modesti. it iz unasyū^lmig in ópi^lnyun, and tem-with ease and modesty. It is unassuming in opinion, and tem-pérat in zēl. it konte^lndz not ēgēli abā^lut tr̄flz; iz slō tu perate in zeal. It contends not eagerly about trifles; is slow to kontradi^lkt, and stil slōéi tu blām; but promt tu alā^l dise^lnsun contradict, and still slower to blame; but prompt to allay dissension and tu rēstō^li pēs. it sēks tu plēz, rādēi dan tu s̄jn and dazl; and to restore peace. It seeks to please, rather than to shine and dazzle; and konsē^llz wid kāi dat syūpēriō^lriti, ēdēr ov talents or ov rank, and conceals with care that superiority, either of talents or of rank, wiç iz opre^lsiv tu doz hū ái bēnē^ld it. it dēl^lts abu^lv ól which is oppressive to those who are beneath it. It delights above all t̄qz tu alēviāt distre^ls; and, if it kanot dr̄l di fōliq tēi, tu sūd things to alleviate distress; and, if it cannot dry the falling tear, to soothe at lēst di grēvīg hāit. at least the grieving heart.

—Blair.

XI. Habitual Associations.—àur atal^lcment tu evéri objekt our attachment to every object arā^lünd us inkresez in jenéral from di leng^l ov àur akwā^lntans around us increases in general from the length of our acquaintance wid it: “I wūd not qūz,” sez a frenç filo^lsöfēi, “tu sē an old with it: “I would not choose,” says a French philosopher, “to see an old

pōst pūld up wiq̄ i had bin log akwā'nted." a mind long post pulled up with which I had been long acquainted." A mind long habituated to a certain set of objects, insensibly becomes fond ov sēip qem; vizits qem from habit, and párts from qem wiq̄ of seeing them; visits them from habit, and parts from them with rēlu'ktans; from hens prósē'dz qj avaris ov qj ōld in evéi kñd reluctance; from hence proceeds the avarice of the old in every kind ov poze'sun; qā luv qj wuīld and ôl dat it prôdyûsez; qā luv of possession; they love the world and all that it produces; they love lf and ôl its adva'ntijiz; not bēkô'lz it givz qem plezûr, but life and all its advantages; not because it gives them pleasure, but bēkô'lz qā hav nōn it sō log. because they have known it so long.

—Goldsmith.

XII. *Happiness Predominant.*—mikst az qj prezent stât iz, Mixed as the present state is, rēzn and rēli'jun prónâl'uns, dat, jenérali, if not ôlwâz, qär iz reason and religion pronounce, that, generally, if not always, there is mói hapines qan mizéri, mói plezûr qan pân in qj kondi'sun more happiness than misery, more pleasure than pain in the condition ov man. of man.

XIII. *Honouring Parents.*—“pridē, trim,” kwoṭ mi fâdēi,
“Prythee, Trim,” quoth my father,
“wot dust qâu mēn bj onurij qj fâdér and qj muq̄ei?”
“what dost thou mean by honouring thy father and thy mother?”
“alâ'uiq qem, an't pléz yûr onuī, tře hâpns a dâ áut ov mi
“Allowing them, ant please your honour, three half-pence a day out of my
pâ, wyen qâu grō ōld.” “and didst qâu dû dat, trim?” sed
pay, when they grow old.” “And didst thou do that, Trim?” said
yorik. “he did, indeđ,” rēpljd mi ugkl tōbi. “jen,
Yorick. “He did, indeed,” replied my uncle Toby. “Then,
trim,” sed yorik, springij áut ov hiz qäi, and tâkiq qj corpôral
Trim,” said Yorick, springing out of his chair, and taking the corporal
bj di hand, “qâu áit qj best komentâtor on dat pâit ov di
by the hand, “thou art the best commentator on that part of the
dekalog, and I onuī dē mói for it, corpôral trim, qan if qâu
decologue, and I honour thee more for it, Corporal Trim, than if thou
hadst had a hand in di talmud itsel'f.”
hadst had a hand in the Talmud itself.”

—Sterne.

XIV. *How to Prosper.*—nevéi plâ til yûi wuîk iz finišt, and
Never play till your work is finished, and
nevéi spend muni until yûi hav éind it. if yûi hav but an áu'i'z
never spend money until you have earned it. If you have but an hour's
wuîk tû dû in a dâ, dû it qj fêrst tîg and in an áu'i: yûi wil den
work to do in a day, do it the first thing and in an hour: you will then

plā wiq inkrest plezū^{ri}. form di habit ov dūip evēri tip in play with increased pleasure. Form the habit of doing every thing in t̄m, and di metud wil sūn bēku^lm ēzi. tu qis, ôl men hū hav time, and the method will soon become easy. To this, all men who have rizn from povēti tū wel^t mānli ò dāi prospe^lriti. risen from poverty to wealth mainly owe their prosperity.

XV. *Inconsistent Behaviour.*—iz it not strānj dat sum pēi-
Is it not strange that some per-
sunz sūd bē sō delikāt az not tū bär a disagrēabl piktyür in di
sons should be so delicate as not to bear a disagreeable picture in the
hāüs, and yet, b̄l dāi bēhāl vyu^{ri}, fōis evēri fās dā sē abāl ut dem
house, and yet, by their behaviour, force every face they see about them
tū wāi di glūm ov unēl zines and diskontent?
to wear the gloom of uneasiness and discontent?

XVI. *Influence of Associates.*—dat di tempēi, di sentiments,
That the temper, the sentiments,
di mōra^lliti, and, in jenéral, di hōl konkunkt and karakter ov men
the morality, and, in general, the whole conduct and character of men
ar influenst b̄l di egzāmpl and dispōzi^lsun ov di pēisunz wiq
are influenced by the example and disposition of the persons with
hūm da asō^lsiāt, iz a rēfle^ksun wiq haz lop sins pāst intū a pro-
whom they associate is a reflection which has long since passed into a pro-
vēib, and bin rankt amug di standin maksimz ov qūman wiz-
verb, and been ranked among the standing maxims of human wis-
dom, in ôl ājiz ov di wuuld.
dom, in all ages of the world.

XVII. *Knowledge and Feeling.*—moral and rēli^ljus instru^lk-
Moral and religious instruc-
sun dēr^lvz its efikisi, not sō muq from wot men āi tōt tū nō,
tion derives its efficacy, not so much from what men are taught to know,
az from wot dā āi brôt tū fēl.
as from what they are brought to feel.

XVIII. *Life Checkered.*—man, ôlwāz prospérus, wūd bē
Man, always prosperous, would be
gidi and insolent; ôlwāz aflikted wūd bē sulen or dispol^ldent.
giddy and insolent; always afflicted would be sulen or despondent.
hōps and fēiz, joi and sorō, āi, dēifoi, sō blended in hiz l̄f, az
Hopes and fears, joy and sorrow, are, therefore, so blended in his life, as
bōt tū giv rūm for wuuldli purisyū^lts, and tū rēkō^l, from t̄m tū
both to give room for worldly pursuits, and to recall, from time to
t̄m, di admóni^lsunz ov konsens.
time, the admonitions of conscience.

XIX. *Light and Shade.*—çariti, l̄k di sun, br̄tnz evēri ob-
Charity, like the sun, brightens every ob-

jekt on wiç it şjn̄z : a sensō¹rius dispōzi¹şun kâsts evéri karakter
ject on which it shines: a censorious disposition casts every character
intù di dârkest şâd it wil bâi.
into the darkest shade it will bear.

XX. Mutual Help.—tû nâbuız, wun blnd and di uđéi lâm,
Two neighbors, one blind and the other lame,
wéi kôld tû a plâs at a distans. wot woz tû bi dun? di
were called to a place at a distance. What was to be done? The
blnd man kûd not së, and di lâm man kûd not wôk; but da
blind man could not see, and the lame man could not walk; but they
manijd tû help ēç uđéi. di blnd man gâv hiz legz, and di
managed to help each other. The blind man gave his legs, and the
lâm man gâv hiz ız, and in dis manér di blnd man karid di lâm
lame man gave his eyes, and in this manner the blind man carried the lame
wun tû qâi destina¹şun.
one to their destination.

XXI. Pauses.—pôziz in rêdiŋ must jenérali bë formd upo¹n di
Pauses in reading must generally be formed upon the
manér in wiç wë uter àúrise¹lvz in ořdinári sensibl konvérásâ¹şun;
manner in which we utter ourselves in ordinary sensible conversation;
and not upo¹n di stif àrtifîşal maneı wiç iz akwj¹id from rêdiŋ
and not upon the stiff artificial manner which is acquired from reading
büks ako¹ridip tû di komun punktuâ¹şun. it wil bï nô mënz bë
books according to the common punctuation. It will by no means be
sufi¹sent tû ate¹nd tû di points yûzd in printin; foı qêz ài fâi
sufficient to attend to the points used in printing; for these are far
from mâirkip ôl di pôziz wiç ôt tû bë mâd in rêdiŋ. a mëka¹n-
from marking all the pauses which ought to be made in reading. A mechan-
ikal ate¹nsun tû qêz restin plâsiz haz bin wun qëf kôz ov móno¹t-
ical attention to these resting places has been one chief cause of monot-
óni, bï lêdig di rêdér tû a similâi tön at evéri stop, and a yûni-
ony, by leading the reader to a similar tone at every stop, and a uni-
form kâdens at evéri pêriud. di prımâri yûs ov points iz tû
form cadence at every period. The primary use of points is to
asist di rêdér in dizé¹linip di grama¹tkikal konstru¹kşun; and it iz
assist the reader in discerning the grammatical construction; and it is
önlî az a sekundâri objekt dat qâ, in eni mezûr, regyûlât hiz pro-
only as a secondary object that they, in any measure, regulate his pro-
nunsiâ¹şun.
nunciation.

—Murray.

XXII. Procrastination.—hë dat wâts for an opoityû¹niti tû
He that waits for an opportunity to
dû muç at wuns mâ brêq àut hiz lîf in ldl wişiz; and rëgret¹, in
do much at once may breathe out his life in idle wishes; and regret, in
di last àúri, hiz yûsles inte¹nşunz and baren zél.
the last hour, his useless intentions and barren zeal.

XXIII. *Promptitude.*—let him hū dēz^lıız tū sē uđéız hapi
 Let him who desires to see others happy
 māk hāst tū giv wyl hiz gift kan bē enjo' id; and rēme' mbēı qat
 make haste to give while his gift can be enjoyed; and remember that
 evéri mōment ov dēlāl tāks awāl sumt̄ıq from qı valyū ov hiz
 every moment of delay takes away something from the value of his
 benifa'l kṣun. and let him hū propō' zez hiz ən hapines rēfle' kt
 benefaction. And let him who proposes his own happiness reflect
 qat, wyl hē foimz hiz purpus, qı dā rōlz on, and “ qı njt kumet
 that, while he forms his purpose, the day rolls on, and “the night cometh
 wyen nō man kan wurık.”
 when no man can work.”

XXIV. *Quarrel.*—tū ānsent kristyan héimits wuns dwelt tū-
 Two ancient Christian hermits once dwelt to-
 ge'lér and nevēı kworeld. at lást wun sed, “let us hav a
 gether and never quarrelled. At last one said, “let us have a
 kworel, az uđéı men hav;” but qı uđéı proté' sted qat hē did not
 quarrel, as other men have;” but the other protested that he did not
 nō hāu tū kworel. “ lük hēı,” sed qı fēist, “ I wil plās qis
 know how to quarrel. “Look here,” said the first, “I will place this
 stōn bētwēı'n us; I wil sā it iz mјn, and dū yū sā it iz yūız, and
 stone between us; I will say it is mine, and do you say it is yours, and
 in qis manēı wē wil māk a kworel.” sō hē plāst qı stōn in
 in this manner we will make a quarrel. So he placed the stone in
 qı midst, and sed, “ qis stōn iz mјn.” “ nō,” sed qı uđéı, “it
 the midst, and said, “this stone is mine.” “No,” said the other, “it
 iz mјn.” “ I tel yū,” sed qı fēist, “it iz not yūız but mјn.”
 is mine.” “I tell you,” said the first, “it is not yours but mine.”
 “wel, den, if it iz yūız, tāk it,” rēplı'd qı trūlı kristyan brudéı.
 “Well, then, if it is yours, take it,” replied the truly Christian brother.
 dā had bin sō muç akul'stumd tū pēs qat qā kūd bı nō mēnz kon-
 They had been so much accustomed to peace that they could by no means con-
 tral'v tū kworel.
 trive to quarrel.

—Lindsay.

XXV. *Reading.*—tū rēd wid pröpri' eti iz a plēzin and impo' -
 To read with propriety is a pleasing and impor-
 tant atāl nment; prödu'lktiv ov imprü'l vment bōt tū qı undéı-
 tant attainment; productive of improvement both to the under-
 sta'lndip and qı hārt. It iz ese'l nṣal tū a komplēt rēdēı qat hē
 standing and the heart. It is essential to a complete reader that he
 minyū'l tli périse'l v qı ldēl az and entér intū qı fēlinz ov qı ôtɔr hūz
 minutely perceive the ideas and enter into the feelings of the author whose
 sentiments hē pröfes ses tū rēpēl t; for hāu iz it possibl tū reprēze'l nt
 sentiments he professes to repeat; for how is it possible to represent
 klēli tū uđéız wot wē hav but faint or ina'kyürät konse'l pṣunz ov
 clearly to others what we have but faint or inaccurate conceptions of

áúise^llvz? if dāi wēi nō uđéi benifits rēzu^lltig from di áit ov ourselves? If there were no other benefits resulting from the art of rēdin^l wel, dan di nēse^lsiti it lāz us undéi, ov prēs^lsli aseitāl^lnip reading well, than the necessity it lays us under, of precisely ascertaining di mēnig ov wot wē rēd; and di habit qens akwj^lid ov dūig dis the meaning of what we read; and the habit thence acquired of doing this wiđ fasili^lti, bōt wen rēdin^l spletli and alā'ud, qēz wūd konsti- with facility, both when reading silently and aloud, these would consti- tyut a sufīsent kompensāl sun for ól di lābu^l wē kan bēstō^l on di tute a sufficient compensation for all the labour we can bestow on the subjekt. subject.

—Murray.

XXVI. Revenge.— di mōst plān and natyūral sentiments ov The most plain and natural sentiments of ekwiti konku^l wiđ divl^ln ôtō^lriti tú enfō^lis di dyūti ov fōgil^lv- equity concur with divine authority to enforce the duty of forgive- nes. let him hū haz never in his life done wrong be allowed the privilij ov rēmāl^lnig ine^lksorabl, but let suq az ái konsus ov privilege of remaining inexorable, but let such as are conscious of frāltiz and krjmz konsil^ldēi fōgil^lvnes az a det wić dā ō tú frailties and crimes consider forgiveness as a debt which they owe to uđéiz. komun fālinz ái di strongest lesun ov myūtyūal for- others. Common failings are the strongest lesson of mutual for- bāl^lrans. wēi dis vēityū unnō^ln amu^lg men, orđéi, kumfor^lt, bearing. Were this virtue unknown among men, order, comfort, pēs and rēpō^lz wūd bē strānjēiz tú qūman lsf. injūriz rēta^lliāted peace and repose would be strangers to human life. Injuries retaliated ako^lridip^l tú di egzo^lribitant mezūi wić paşun prēskrj^lbz, wūd according to the exorbitant measure which patience prescribes, would eks^lt rēze^lntment in rētu^lin. di injūri^l pērisun wūd bēku^lm excite resentment in return. The injured person would become di injūréi; and qus rogz, rētalia^lsunz, and fres injūriz wūd the injurer; and thus wrongs, retaliations, and fresh injuries would séikyūlāt in endles sukse^lsun til di wuřld woz rendēid a feld ov circulate in endless succession till the world was rendered a field of blud. ov ól di paşunz wić invāl^ld di qūman brest, rēve^lnj iz blood. Of all the passions which invade the human breast, revenge is di mōst dīful wen alā'ud tú rān wiđ ful dōmi^lnyun. it iz the most direful when allowed to reign with full dominion. It iz mōi dan sufīsent tú poizun ól di plezūrz ov lsf. hāu muć more than sufficient to poison all the pleasures of life. How much sóe^lvér a pērisun mā sufēi from inju^lstis, hē iz ólwāz in hazārd soever a person may suffer from injustice, he is always in hazard ov sufērin mōi from di prosikyūl sun ov rēve^lnj. of suffering more from the prosecution of revenge.

—Blair.

XXVII. Satisfactory Remembrances.—wot âi q̄i akşunz w̄ic
What are the actions which
afō¹id in q̄i rēme¹mbrans a raşunal satisfa¹kşun? âi qā q̄i
afford in the remembrance a rational satisfaction? Are they the
puşsyū¹ts ov sensuál pleşū¹, q̄i riuts ov joliti, or q̄i displā¹z ov
pursuits of sensual pleasure, the riots of jollity, or the displays of
şō and vaniti? no: 1 apēl tū yū¹ hâits, if wot yū rekole¹kt
show and vanity? No: I appeal to your hearts, if what you recollect
wid mōst pleşür âi not q̄i inōsent, q̄i vēityūs, q̄i onurabl pâits
with most pleasure are not the innocent, the virtuous, the honourable parts
ov yū¹ pâst l̄f.
of your past life.

XXVIII. Self Reproach.—lf haz a tāúzand trjalz, but ôl
Life has a thousand trials, but all
sâv wun hav q̄är remidi. wē mā rēku¹v̄e from siknes, wē
save one have their remedy. We may recover from sickness, we
mā rētrē¹v brōken foxyūn¹z, wē mā lēin tū dr̄l âi tēiz w̄en
may retrieve broken fortunes, we may learn to dry our tears when
det̄ haz swept awā¹ dōz wē luvd; wē mā disrēgâ¹id q̄i konte¹mt
death has swept away those we loved; we may disregard the contempt
ov q̄i hôti, and smil at q̄i kontyūmili ov q̄i prāud; but q̄är iz
of the haughty, and smile at the contumely of the proud; but there is
wun aro w̄ic, w̄en it haz bin drivn intū q̄i hâit, kan nevēi bē
one arrow which, when it has been driven into the heart, can never be
widdrō¹n: q̄i bâibd and poizund aro¹ ov self rēprō¹q̄.
withdrawn: the barbed and poisoned arrow of self reproach.

XXIX. Social Interests.—I fñnd mise¹lf egzil¹stig upo¹n a litl
I find myself existing upon a little
spâs surâ¹unded evéi wā b̄l an ime¹ns unnō¹n ekspa¹nşun.
space surrounded every way by an immense unknown expansion.
wär am I? wot soit ov plâs dū 1 inha¹bit? iz evêritiŋ sub-
Where am I? What sort of place do I inhabit? Is everything sub-
sé¹vient tū mē, az dō 1 had ordérd ôl mise¹lf? nō, nutiŋ l̄lk
servient to me, as though I had ordered all myself? No, nothing like
it: q̄i furdest from it possibl. hav 1 den nō intérêt in q̄i wûrl¹d
it: the furthest from it possible. Have I then no interest in the world
at ôl? not if 1 sēk an intérêt ov m̄l ön, dēta¹qt from q̄at ov
at all? Not if I seek an interest of my own, detached from that of
udéiz. suç an intérêt iz kime¹rikal and kan nevēi hav
others. Such an interest is chimical and can never have
egzil¹stens. háu den must 1 dētē¹min? iz a sôsal intérêt
existence. How then must I determine? Is a social interest
joind wid udéiz suç an absu¹nditi az not tū bē admil¹ted? q̄i
joined with others such an absurdity as not to be admitted? The
bē, q̄i bēvér, and q̄i trjbz ov hêidig animalz, âi suf¹sent tū
bee, the beaver, and the tribes of herding animals, are sufficient to

konvi^lns mi dat di tip iz sumwär at lëst possibl. hâu, den,
 convince me that the thing is somewhere at least possible. How, then,
 am I aşú^lid dat it iz not ēkwoli trû ov man? admit it, and
 am I assured that it is not equally true of man? Admit it, and
 yot folöz? dis: dat onur and justis âi mî intérêt: dat di
 what follows? This: that honour and justice are my interest: that the
 hôl trân ov moral vêityûz âi mî interest: wida^lút sum pòrsun
 whole train of moral virtues are my interest: without some portion
 ov wiç, not ēvn têvz kan mäntâl'n sôs^leti. but I stop not
 of which, not even thieves can maintain society. But I stop not
 hêi: I pâs from mi ôn nâbuñhûd, mi ôn nâsun, tú di hôl râs
 here: I pass from my own neighborhood, my own nation, to the whole race
 ov mankînd, az dispé^list trüâl^lút di èit. am I not rélâ^lted
 of mankind, as dispersed throughout the earth. Am I not related
 tu dem ôl bî di myütyual âdz ov koméis, bî di jenéral intérökis
 to them all by the mutual aids of commerce, by the general intercourse
 ov âits and letéiz, bî dat komun nâtyûr ov wiç wê ôl páxti^lsipat?
 of arts and letters, by that common nature of which we all participate?
 age^ln: I must hav fûd and klödip. wida^lút a propéi jénial
 Again: I must have food and clothing. Without a proper genial
 wôimt^l peris. am I not rélâ^lted in dis vyû tú di veri èit
 warmth I perish. Am I not related in this view to the very earth
 itsel^lf? tú di distant sun from hûz bëmz l dërl^lv vigur? tú dat
 itself? to the distant sun from whose beams I derive vigour? to that
 styûpe^lndus kôis and ordér ov di infinit hôst ov hevn, bî wiç
 stupendous course and order of the infinite host of heaven, by which
 di tñmz and sësnz evéi yûniformli pâs on? wéi dis ordéi wuns
 the times and seasons ever uniformly pass on? Were this order once
 konfâlünded I kûd not probabli survîlv a mōment: so absolyûtli
 confounded I could not probably survive a moment: so absolutely
 dù I dëpe^lnd on dis komun jenéral welfâr. dus, not ônli
 do I depend on this common general welfare. Thus, not only
 onur and justis, and wot I ô tú man iz mî intérêt; but grati-
 honour and justice, and what I owe to man is my interest; but grati-
 tyûd olsô, rezignâl^lsun, adôrâl^lsun, and ôl I ô tú dis grât politi,
 tude also, resignation, adoration, and all I owe to this great polity,
 and its omni^lpôtent guvérnor, àu^l komun pârent.
 and its omnipotent governor, our common parent. —Harris.

XXX. *The Tones of Speech.*—di mjnd in komyûnikâti^lng its The mind in communicating its

idé^laz iz in a konstant stât of akti^lviti, êmôl^lsun, or ajitâsun from
 ideas is in a constant state of activity, emotion, or agitation from
 di diférent efe^lkt wiç dôz ldé^laz prôdyûl's in di spékéi. nâù,
 the different effect which those ideas produce in the speaker. Now,
 di end ov suç komyûnikâl^lsun bëig not mëñli tú lâ òpen di ldé^laz,
 the end of such communication being not merely to lay open the ideas,

but olsò dì diférent fēlinz wiç dā ekspl't in him hú utérz dem, but also the different feelings which they excite in him who utters them, däi must bē uđérz sñnz qan wñrdz tū manifest dōz fēlinz. In there must be other signs than words to manifest those feelings. In komun wid dì rest ov dì animal wñld, wē ekspre's àuri fēlinz common with the rest of the animal world, we express our feelings bñ tōnz; but from dì syüpēlrior rank wiç wē hōld, àuri tōnz ár, by tones; but from the superior rank which we hold, our tones are, in a hñ dēgrēl, mói komprihe'nsiv qan dōz ov dì infērior ani- in a high degree, more comprehensive than those of the inferior animalz. indé'l'd, däär iz not an akt ov dì mjnd, an egzé'l'isun ov mals. Indeed, there is not an act of the mind, an exertion of dì fansi, or an émōl'sun ov dì hñrit, wiç haz not its pëkyülliár the fancy, or an emotion of the heart, which has not its peculiar ekspre'sun bñ a nöt ov dì vois, syüted egza'ktli tū dì dēgrēl ov expression by a note of the voice, suited exactly to the degree of inté'l'inal fēlin. it iz çefli in dì propéi yüs ov dëz tōnz, dat internal feeling. It is chiefly in the proper use of these tones, that dì lñf, spirit, byüti and hñmóni ov dëli'véri konsi'l'st. the life, spirit, beauty and harmony of delivery consist. —Murray.

XXXI. True Honour.—in ordéi tū dizé'l'ın wäri man'z trü In order to discern where man's true onuı lñz wē must lük, not tū eni adventi'l'sus séíkumstans ov for- honour lies we must look, not to any adventitious circumstance of for- tyün; nor tū eni singl spârklip kwoliti; but tū dì hõl ov vyot tune; nor to any single sparkling quality; but to the whole of what formz a man; vyot enti'tlz him az suç tū rank hñ amu'l'g dat klás forms a man; what entitles him as such to rank high among that class ov bëingz tū wiç hë bëlo'l'yz; in a wñrd wē must lük tū dì mjnd of beings to which he belongs; in a word we must look to the mind and dì sôl. a mjnd syüpēl'riov tū fëi, tū selfish interest and and the soul. A mind superior to fear, to selfish interest and koru'l'psun; a mjnd guvèind bñ dì prinsiplz ov yüniform rekti- corruption; a mind governed by the principles of uniform recti- tyüd and intel'griti; dì sám in prospe'rity and advé'l'isiti; nédéi tude and integrity; the same in prosperity and adversity; neither melted intu efe'miniši bñ plezüri nor sunk intu dëje'l'ksun bñ dis- melted into effeminacy by pleasure nor sunk into dejection by dis- tre's: suç iz dì mjnd wiç formz dì disti'l'pkun and eminens ov tress: such is the mind which forms the distinction and eminence of man. wun hñ, in nō sityü'l'sun ov lñf, iz èdér aşä'l'md or man. One who, in no situation of life, is either ashamed or afrah'd ov disçâ'l'ijin hiz dyüti, and aktig hiz párt wid fëimnes and afraid of discharging his duty, and acting his part with firmness and konstansi; trü tū dì fat in wiç hë próf'e'sez tū bëlë'l'v; ful ov af- constancy; true to the faith in which he professes to believe; full of af-

e^lkşun tú hiz bредren ov manklnd; fätfül tú hiz frendz, jenerus fection to his brethren of mankind; faithful to his friends, generous tú hiz enimiz, wōim wiq kompa^lsun tú dí unfo'ityünät; self-de- to his enemies, warm with compassion to the unfortunate; self-de- nlij^g tú littl prjvit intérests and plezúrz, but zelus for publik in- nyng to little private interests and pleasures, but zealous for public in- terest and hapines; magna'nimus wiqá'ut bēig práid; humbl terest and happiness: magnanimous without being proud; humble wiqá'ut bēig mēn; just wiqá'ut bēig hâis; simpl in hiz maneiz but without being mean; just without being harsh; simple in his manners but manli in hiz fēlinz; on hūz wurd wē kan ent'li relj^l; hūz manly in his feelings; on whose word we can entirely rely; whose kāüntinans nevēi dēsē^lvz us; hūz prófe^lsunz ov kñndnes ái dí countenance never deceives us; whose professions of kindness are the efyū^lzunz ov hiz hâit; wun, in fn, hūm, indēpe^lndent ov eni effusions of his heart; one, in fine, whom, independent of any vyuz ov adva^lntij, wē wud qūz for a syüpērior, kūd trust az a views of advantage, we would choose for a superior, could trust as a frend, and kūd luv az a brudér. dis iz dí man hūm, in áuri friend, and could love as a brother. This is the man whom, in our hâit, abu^lv ôl udéiz wē dū, wē must onuı. heart, above all others we do, we must honour.

—Blair.

XXXII. *The Scale of Being.*—där iz a grät dēl ov plezür

There is a great deal of pleasure

in konte^lmplatiq dí matērial wuıld ov ina^lnimat mateı, but in contemplating the material world of inanimate matter, but där iz sumtiq möi wundéiful and surpri^lzip in kontempla^lsunz there is something more wonderful and surprising in contemplations on dí wuıld ov lsf. evéri pâit ov matér iz pēpld; evéri grēn on the world of life. Every part of matter is peopled; every green lef swôimz wiq inha'bitants. dí sēz, lâks, and rivéiz tēm leaf swarms with inhabitants. The seas, lakes, and rivers teem wiq numbéiles kñndz ov livip krëtyüz. evéri máuntin and with numberless kinds of living creatures. Every mountain and mâis, wildeiness and wud iz plentifuli stokt wiq bêidz and bêsts; marsh, wilderness and wood is plentifully stocked with birds and beasts; and evéri pâit ov matér afö^lidz ôl propéi nesesáriz and konvē^ln- and every part of matter affords all proper necessaries and conven- iensiz for dí lylilihud ov dí multityüdz wiq inha'bit it. sum iences for the livelihood of the multitudes which inhabit it. Some livip krëtyüz ár räzd but just abu^lv ded matér; sum ái but wun living creatures are raised but just above dead matter; some are but one remü^lv from dēz, and hav nō udeı sens dan dat ov fēlin; udéiz remove from these, and have no other sense than that of feeling; others hav stil an adi^lsunal wun ov hērin; udéiz ov simel; and have still an additional one of hearing; others of smell; and

udéiz ov sít. it iz wundéifü'l tú obzé'iv b1 wot a gradyúal others of sight. It is wonderful to observe by what a gradual progres di wúrl̄d ov l̄f adva'l nsez, bēfō'r a krētyür iz foim̄d dat progress the world of life advances, before a creature is formed that is komplé't in ôl its sensiz. di hōl ov nātyūr, from a plant tú is complete in all its senses. The whole of nature, from a plant to a man, iz qus fild up wiq dívēis k̄ndz ov krētyür r̄jzin wun a man, is thus filled up with diverse kinds of creatures rising one after another by such a gentle and easy ascent that the little transitions and dēviā'l sunz from spēsyiz tú spēsyiz áu ôlmōst inse'nsibl. and deviations from species to species are almost insensible. man filz up di midl spás bētwē'n di animal and di intele'ktyúal Man fills up the middle space between the animal and the intellectual nātyūr, and iz dat liq̄k in di cān ov bēinz wiq foim̄z di kone'k-nature, and is that link in the chain of beings which forms the connec-sun bētwē'n bōt. sō dat hē hū, in wun rēspe'kt, mā lük-tion between both. So that he who, in one respect, may look upo'n a bēig ov infinit pérfe'ksun az his fâdēi, and di h̄jest oídér upon a being of infinite perfection as his father, and the highest order ov spirits az his bredren mā, in anu'l dēr rēspe'kt, sā tú "koru'l p-of spirits as his brethren may, in another respect, say to "corrup-sun, dāu áit m̄l fâdēi, and tú di wurm, dāu áit m̄l mudér and tion, thou art my father, and to the worm, thou art my mother and m̄l sistēi." my sister."

—Addison.

XXXIII. Valuation.—di trū valyú ov eni poze'sun iz tú bē
The true value of any possession is to be
çēfli estimāted b1 di rēlē'l wiq it kan brig us in di t̄m ov áu'r
chiefly estimated by the relief which it can bring us in the time of our
grātest nēd.
greatest need.

XXXIV. Work.—hē hū nōz not wot it iz tú lābu'r nōz not
He who knows not what it is to labour knows not
wot it iz tú enjo'i. rekrääl sun iz önli valyúabl az it unbē'ndz
what it is to enjoy. Recreation is only valuable as it unbends
us. di l̄dl nō nuq̄ip ov it. di hapines ov l̄f depe'lndz on
us. The idle know nothing of it. The happiness of life depends on
di regyulär prosikyū'sun ov sum lôdabl purpus or kōliq wiq,
the regular prosecution of some laudable purpose or calling which,
for di t̄m, engā'jez ôl áu'r pâu'rz.
for the time, engages all our powers.

OBSERVATIONS.

I. *World-English.* di oītō^lgrafi ov wuuld-inglis embo^ldiz di
The orthography of World-English embodies the
sāündz ov di langwij wid egza^lktityūd. for egzā^lmpl:
sounds of the language with exactitudē. For example:

di simpl elime^lntāri sāündz ov wh, sh, zh, th, dh, ng, āi ritn
The simple elementary sounds of wh, sh, zh, th, dh, ng, are written
bj singl letēiz, di foimz ov wiç so di rēlā^lsun ov di nyū letēiz tū
by single letters, the forms of which show the relation of the new letters to
di old oītō^lgrafi.
the old orthography.

di soft sāünd ov r iz diskri^lminated tū di 1, az it iz tū di ēi—
The soft sound of r is discriminated to the eye, as it is to the ear—
hāüe^lvér unko^lnşusli—bj ôl spēkēiz; and di vjbrāted r rētā^lnz
however unconsciously— by all speakers; and the vibrated r retains
eksklū^lsivli its estal^lblist letēi [r.]
exclusively its established letter [r.]

di inflūens ov di soft r [i] on prēsē^ldig väuelz, az in air,
The influence of the soft r [i] on preceding vowels, as in air,
ore, err,—jenérali konfālünded in dikşunāriz wid di sāündz in
ore, err,— generally confounded in dictionaries with the sounds in
ale, old, ell,—iz manifested in di rjtiç ov ôl suç wuirdz.
ale, old, ell,— is manifested in the writing of all such words.

di letēi r iz di önli inglis konsónant di sāünd ov wiç iz af-
The letter r is the only English consonant the sound of which is af-
e^lkted bj pözi^lsun ;—ljk frenç fñal konsónants in wiç di dēve^llop-
fected by position ; —like French final consonants in which the develop-
ment ov konsóna^lntal kwoliti iz dēpe^lndent on a suksē^ldig vāiel ;
ment of consonantal quality is dependent on a succeeding vowel;
az in :
as in :

t:	es[t] ce;	es—t—il;
n:	mo[n] père;	mo—n—ami;
r:	fo[i] dis;	fo—r—evēi.

rekogni^lsun ov dis and di uđéi pëkyulia^lritiz in kone^lkşun wid
Recognition of this and the other peculiarities in connection with
r iz ese^lnşal tū a trū rjtiç ov inglis utérans. [sē sekşunz IV and
r is essential to a true writing of English utterance. [See Sections IV and

XII.]

di sāünd ov konsónant y—wic iz inklü^lded in di nām ov di
The sound of consonant y—which is included in the name of the
letēi u in di komun alfabet, and olsō frēkwentli reprēze^lnted bj
letter u in the common alphabet, and also frequently represented by

i, az in union [yūnyun]—iz hēr ôlwāz separātli ritn, in aki,
i, as in union [union]— is here always separately written, in accordance
with pronunciation.

di forin styūdent ov qis sistem sūd lēin from it tu spēk iŋglis
The foreign student of this system should learn from it to speak English
wid nātiv akyūrisi. at di sām t̄jm, di simpli'siti ov di metud iz
with native accuracy. At the same time, the simplicity of the method is
prūvd b̄j di ēz wid wiç dōz hū hav ənli lēind oīdināri orto'g-
proved by the ease with which those who have only learned ordinary orthog-
rafi rēd wiqāl'ut spešal instru'lksun, qis fōne'l tik vēi sun ov di
raphy read without special instruction, this phonetic version of the
langwij.
language.

II. Standard Pronunciation.—di rēdigz in qis búk ilu'strāt

The readings in this book illustrate

wot mā bē kōld di noīmal prōnunsiāl sun ov di langwij—or qat
what may be called the normal pronunciation of the language—or that
wiç iz komun tu edyukāted spēkēiz on bōt s̄dz ov di atlan'tik.
which is common to educated speakers on both sides of the Atlantic.
sum pēi sunz fāl tu disti'ngwiş bētwē'n ò and ë, è and u, ı and r.
Some persons fail to distinguish between ò and ë, è and u, ı and r.
suç spēkēiz mā konti'nyu tu giv qāi kabi'tyual sāundz for qēz
Such speakers may continue to give their habitual sounds for these
eliments, wiqāl'ut bēiŋ afe'kted b̄j di disti'ngktiv r̄tip. di latēi,
elements, without being affected by the distinctive writing. The latter,
hāue'vei, konstituyits and rēmāl'nz a rekord ov wot iz nēdēi lōkal
however, constitutes and remains a record of what is neither local
noī indivi'l dyuial, but—wot iz on ôl akāl'ünts dēz'lrabl—a standaíd
nor individual, but—what is on all accounts desirable—a standard
prōnunsiāl sun for di yūs ov di wurl'd'z spēkēiz ov iŋgl'iş.
pronunciation for the use of the world's speakers of English.

III. Children's Books in World-English.—di prezent wúk

The present work

āmz at kwolifing its rēdēiz tu pēfektli undēista'nd di sistem, and
aims at qualifying its readers to perfectly understand the system, and
komyū'nikāt it tu lēinēiz. Children'z búks wil, ov kōis, hav
communicate it to learners. Children's books will, of course, have
tu bē prēpä'yd, wid simplēr rēdig eksēisjziz. elime'ntāri
to be prepared, with simpler reading exercises. Elementary
instru'lksun mā bē givn from di fēist pāit ov qis búk; áftēi
instruction may be given from the first part of this book; after
wiç di skūl "rēdēiz" nāu in yūs, rēpri'nted in wurl'd-iŋglis,
which the school "Readers" now in use, reprinted in World-English,
wil sēiv ôl nēdfūl pūrpusiz.
will serve all needful purposes.

REFERENCE TABLE OF THE
WORLD-ENGLISH ALPHABET.

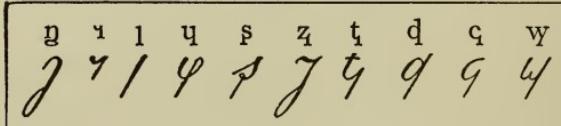
Consonants.

<i>Name.</i>	<i>Name.</i>	<i>Name.</i>	<i>Name.</i>
k . . . kā	t . . . tē	s (sh) . . . iſ	p . . . pē
g . . . gā	d . . . dē	z (zh) . . . izi	b . . . bē
ŋ (ng) . . . iŋ	n . . . en	t (th) [thin] . . . iti	m . . . em
y (wy, or) . . . yā	l . . . el	d (dh) [then] . . . id	f . . . ef
ɥ (yh) [hue] . . . ɥū	ɥ (err) . . . ɥi	ç (tſ) . . . çē	v . . . vē
h (aitch, or) . . . ha	r (ray) . . . rā	j (dZi) . . . ja	w (double U, or) . . . wē
	s . . . es		ɥy (wh) . . . ɥā
	z . . . zē		

Vowels.

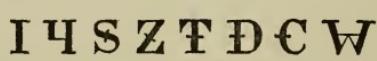
a an	ā ale	à ask
e ell	ē eel	é err
i ill	ī isle	í
o on	ō old	ó ore
u up	ū rude, too	ú poor, pull, to
ä air	å . . . ah, arm, alms	ð all
äu out	oi oil	

Script Forms of the New Letters.



Capital Forms of the New Letters.

*



* The sounds of ȝ and ɥ never occur at the beginning of a word, in English, and these letters, therefore, require no capitals.

LIST OF WORKS

BY

ALEXANDER MELVILLE BELL,

AUTHOR OF "WORLD-ENGLISH."

Articulation.

I. PRINCIPLES OF SPEECH AND DICTIONARY OF SOUNDS.—In this work the mechanism of elementary sounds is minutely explained; and Stammering and other Defects and Impediments of speech are practically treated.—*Revised Edition.* 12mo, cloth. Price \$1.50.

Elocution.

II. PRINCIPLES OF ELOCUTION.—This work contains a full development of the principles of Expressive Delivery, and the laws of Intonation, Emphasis, Gesture, &c. Illustrated by a large collection of passages marked for exercise. *Fifth Edition.* 12mo, cloth. Price \$1.50.

III. ESSAYS AND POSTSCRIPTS ON ELOCUTION.—A series of short treatises on: "The Science of Elocution;" "Faults in Reading and Speaking;" "English Pronunciation;" "Alphabetics;" "The Relation of Tones to Language;" "Accent;" "Emphasis;" "Action;" "Class Characteristics of Delivery;" "Defects and Impediments of Speech;" "Visibility of Speech;" "Imitation;" "Reading and Readers;" "Oratory and Orators;" &c., &c. 12mo, cloth. Price \$1.25.

IV. THE EMPHASISED LITURGY.—The Morning, Evening, Communion, and Burial services, and all the Collects, marked for Emphasis and Clause. With introductory essay on the principles of Public Reading. 12mo, cloth. Price \$1.00.

V. SERMON READING AND MEMORITER DELIVERY.—A lecture delivered to students in the New College of Edinburgh. *Pamphlet.* Price 15 cents.

Visible Speech.

VI. VISIBLE SPEECH, THE SCIENCE OF UNIVERSAL ALPHABETICS.—A system of self-interpreting Physiological Letters, for writing all languages, and for teaching the Deaf to speak. *Inaugural Edition.* 4to, cloth. Price \$4.00.

VII. EXPLANATORY LECTURE ON VISIBLE SPEECH.—With Universal Alphabet. *Pamphlet.* Price 15 cents.

VIII. CLASS PRIMER OF ENGLISH VISIBLE SPEECH.—Illustrated Exercises without Theory. *Paper covers,* 4to. Price 20 cents.

IX. SOUNDS AND THEIR RELATIONS EXHIBITED IN VISIBLE SPEECH.—A revised Manual of the whole System. *Manila,* 4to, Price \$1.50. *Cloth,* Price \$2.00.

X. VISIBLE SPEECH READER.—On the basis of “ Sounds and their Relations.” *Paper covers,* 12mo. Price 40 cents.

Phonetics.

XI. UNIVERSITY LECTURES ON PHONETICS.—Delivered [1885] in Johns Hopkins University, U. S. A., and Oxford University, England. *Paper covers,* 8vo. Price 60 cents.

XII. ENGLISH LINE WRITING.—A new scheme of single-line letters furnishing a simple and exact notation of the Language. *Paper covers,* 8vo. Price 60 cents.

Steno-Phonetics.

XIII. UNIVERSAL STENO-PHONOGRAPHY.—On the basis of Inaugural Edition of Visible Speech. *Stiff covers,* 8vo. Price 70 cents.

Phoneticised Roman Letters.

JUST PUBLISHED.

XIV. WORLD-ENGLISH, THE UNIVERSAL LANGUAGE.—*Paper covers,* 8vo. Price 25 cents.

XV. HAND-BOOK OF WORLD-ENGLISH.—*Stiff covers,* 12mo. Price 25 cents.

** Prof. A. Melville Bell's Works may be obtained—through any bookseller—from the publishers of “World-English.” Also from John C. Parker, 619 Seventh St., Washington, D. C.; and E. S. Werner, 48 University Place, New York. Or they will be sent, post free, on receipt of price, by the Author, 1525, 35th street, Washington, D. C.

